

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly meetings on Tuesday and Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. Prayer meeting, Thursday evening at 7.45. Class meetings, Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffell, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL).—Liberty Street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10.30 o'clock. Evening service, 7.30. Sunday-school at 3 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M.; High mass, 10.30 A. M.; Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 8 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH.—Rev. Daniel L. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enshin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH (Brookdale).—Rev. Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.45 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Brodhead, Leader. Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

* The Rev. Mr. SER, of Ulster County, N. Y., has accepted the call of the Brookdale Reformed Church, and preparations are being made for his installation at an early date.

REV. S. W. DUFFELL will continue, to-morrow evening, in Westminster Church, his address on Martin Luther. The German students will again be present and sing two chorals.

Luther's Reformation.

The 400th anniversary of the birth of the great German Reformer, Martin Luther, has been celebrated all over the world, not alone by his immediate doctrinal followers, but more or less by all the different churches of Protestant Christendom. Even the "Old Catholics" have been exhorted by Dr. Doellinger, their leader, to commemorate that eventful day, Nov. 10, 1483. We may go still further and say that even Catholic Christians have a right to praise God for the mission and the work which Luther and the other Reformers were inspired to perform. For in the knocking to pieces of the old Church of the middle ages, with its deeply-rooted corruption and widespread abuses, a new era was inaugurated not only for the adherents of Protestant belief, but also for those who remained within the Catholic creed. The Church of Rome could not shut its door entirely to the spirit of reformation. It was due to the monk of Wittenberg and his teachings that his opponents at the Council of Trent built up, apparently in the old forms, a firmer and sounder structure of their church, purged from many abuses which had retrofitted existed. The Catholic Church of our days certainly does not teach the cardinal evangelical truth on which Protestantism hinges, that we are saved not by works but by *grace* alone; nevertheless it is different in many respects from what it was before the Reformation. The stories of the mischief worked by representatives of the Church of those days, a Tetzl for instance, are now listened to with quite as much amazement by Catholics as they are by Protestants.

Still, we hear it said by truly good people that Luther was wrong in separating himself and his followers from the old Church; this separation has caused many wars and strifes; it has divided the picture which history presents us of the Church and State of those days, an impartial judge will concur in our view, namely, that it was not only warranted, but that it was a grave necessity, this separation. To say that Luther erred in this respect, it might with the same right be said that Hampden erred in not paying the passage and engaging in friendly admonition to the Stuarts; that the Prince of Orange was wrong in not laying, as did his friends, the Counts Egmont

and Hoorn, his head and sword into the hands of Alba, the Spanish King Philip's governor of the Netherlands, and that it was high treason for Washington not to deliver up his army to the British. In fact, one might on the same grounds condemn every new effort, every revolution against the established, be it ever so just. Few mortals have exercised an equally great influence over their contemporaries and posterity as did Martin Luther. Like other mortal men, he had his weaknesses and failings, but they fell into nothingness when compared with the fullness of his noble character, and the depth of his soul, wholly consecrated to his Lord and Master, out of which grew the untiring zeal in doing the great work laid out for him by Providence.

City Life in Jerusalem.

The lecture of Miss Von Finkelstein in Westminster Church, last Friday evening, was very much appreciated by all who heard it. The lady was assisted by her brother, Mr. Peter Von Finkelstein, who gave the Muezzin's call to prayer, and illustrated with her the various social customs of their native land. They were both dressed in the native costume, and it should be added that it became them very well indeed. Miss Von Finkelstein's manner is pleasing, and her voice is clear and well modulated. A very good audience was present, and the lecture's occasional odd and quaint expressions were much enjoyed.

Rev. R. F. Riggs' Seminary Lecture.

The lecturer began by calling attention to the long history of Egypt, referring to it as a chain, every link of which is a tragedy. The last link is that giving an account of the construction of the Suez Canal and this also is a tragedy. He then proceeded to give a history of the inception and completion of that undertaking. He gave the credit of first suggesting communication via Egypt between India and England to one Thomas Waghorn, of Chatham. His plan was a fast canal caravan between Alexandria and Suez. He died in 1850 without seeing his scheme accomplished.

Our Girls.

The second lecture in the course at the Methodist Church was delivered by Rev. Dr. Henderson. The subject was "Our Girls."

Dr. Henderson is an energetic speaker, with a rather hard voice, which was pitched at a high key. He commenced by stating that what people eat forms the character as well as the body, and that it is of the highest importance that a wife should attend well to the feeding of the animal she has married.

The speaker then turned his attention to the girls, and proceeded to ridicule that type of girlhood which has no solid accomplishments, and whose superficial accomplishments are of the most useless description. This kind of girl was ridiculed and condemned mercilessly, but the description given of her was the broadest kind of caricature, and could hardly have been drawn from actual life. Such girls do exist in Bloomfield, and we doubt if they have an existence outside of story books and newspapers. The sweet traits of maidenhood were not touched upon, and the audience were compelled to think of their own families in order to recall a pleasant picture of domestic life. Some of the suggestions of the speaker were wise and thoughtful, but parents, who learn little from platform oratory, which will aid them to guide the lives of their daughters in the sunny paths.

Ireland and Her Teachers.

This was the subject of a lecture by Mr. James Redpath, on Sunday evening, in the hall of the Catholic Union on State Street. The audience numbered about 200, and greeted Mr. Redpath warmly when he was introduced as "one of the greatest champions of Irish liberty."

The speaker began by saying that it was impossible to judge of the merits of the controversy now going on in Ireland without having a familiar knowledge of Irish history for the past 300 years. That it would be difficult to get a true history from anything which appears now or ever has appeared in English literature or periodicals, as no English writer had undertaken to write an impartial narrative of these troubles. All the recent contributions to the press had been designed to defend some policy or to cover some iniquity.

Mr. Redpath said that Ireland and the Irish were most foully slandered and traduced by their foes, and then took in review five of the charges which have been brought against the Emerald Isle and her patriotic people.

The speaker said that the present condition of Ireland is declared by her enemies to be such—

1st.—Because the majority of the people are Catholic.

2d.—Because the Irish are a drunken people.

3d.—Because they are a lawless people.

4th.—Because they are a lazy people.

5th.—Because they are an extravagant people.

From Macaulay down to the present time it had been the fashion to compare the Protestant countries in the north with the Catholic countries in the south and west, and then to claim that the prosperity of the former arose from the fact that their religion was Protestant.

Mr. Redpath said that when Henry VIII. and James I. paraded out these countries to their followers, they compelled the new landlords to give their tenants long and favorable leases, so that while a tenant continued to pay his rent he could not be evicted, and if he were evicted, he could demand an allowance for the betterments which he had put on the land.

That in the south and the west no such rule prevailed—tenants might be evicted at any time, and eviction meant loss of all improvements, with a higher rental to the new tenant.

This, it was said, fully explained the inferiority of the Catholic portions of the country. He denied that the Irish are a drunken people. He said that drinking was very common, in some places almost universal, but that the peasant has neither the time nor the money to waste in the dram shop. He insisted that statistics show that much more whiskey and beer are consumed per capita in either Scotland or England than in Ireland, but the difference was that what would make a Scotchman social and an Englishman stupid, was enough to make an Irishman jolly drunk.

He claimed that records show that the average of murders in Ireland is much below that of Philadelphia, a city noted for its peaceful character.

The charge that the Irish are lazy or extravagant, he said, was too foolish to need refutation. The high rents and small farms made it all a man's life was worth to make both ends meet, and in-

dustrious poverty was the portion of most of the people. The speaker was very bitter against the English non-resident landlords, and thought the Land League agitation and the efforts of Chas. S. Parnell and other patriotic Irishmen, would finally give to Ireland about the same degree of home rule and independence as are now enjoyed by Canada.

Mr. Redpath drew a patriotic picture of the suffering endured through the famine, and his closing tribute to the generous devotion of the people to the cause of their country was very fine and brought the audience to their feet.

Mr. Redpath is neither a Catholic nor an Irishman, and his sympathy for the people is the result of his visits to them during the past three years.

THE STATE OFFICIAL VOTE.

Abbebt Over Dixon, 6,900—Over All, 35. The official returns of the late election, as filed at Trenton, are as below. The State Canvassers may make a few changes:

Counties.	Dem.	Rep.	Grk.	Pro.
Atlantic.	1,607	2,040	86	206
Bergen.	3,346	2,736	79	162
Burlington.	5,055	3,221	225	521
Camden.	5,292	5,958	19	441
Cape May.	785	735	21	188
Cumberland.	5,021	3,981	292	250
Essex.	15,537	17,854	285	166
Gloucester.	2,687	3,053	144	64
Hudson.	15,283	11,887	106	166
Hunterdon.	4,481	2,537	194	433
Mercer.	6,559	6,214	79	161
Middlesex.	5,055	4,274	66	136
Monmouth.	7,113	5,390	373	81
Morris.	3,709	4,328	196	385
Ocean.	1,524	1,964	50	156
Passaic.	5,444	7,476	50	156
Salem.	2,515	2,393	69	123
Summerset.	2,547	2,321	27	29
Sussex.	2,927	1,729	157	169
Union.	4,364	4,344	365	85
Warren.	4,405	2,930	94	529

Total, 103,841 96,941 2,850 4,015
Decrease from 1881 in Republican vote, 24,074; do. Democratic vote, 17,825; increase in National vote, 91; do. in Prohibition vote, 8,820.

Congressional vote, 1882—Rep., 97,869; Dem., 90,962; Nat., 6,082; Ten., 1,971.

Dr. Robinson's Lecture.

The lecture of Rev. Dr. Charles S. Robinson in the Westminster church has a peculiar interest in view of his residence in Paris at the "Fall of the Second Empire." He was in charge of the American Chapel, and the experiences through which he passed are by no means ordinary. The facts are the only explanations of many of the recent movements, and whoever is desirous of understanding the fermentations of France will do well to take this lecture into his memoranda for the week.

The Necromancer.

"If you will let me take your stick of candy, I'll show you how I can swallow it, and make it come out of my ear." The candy was delivered. The young magician deliberately ate it. Then for the space of two minutes he threw himself into violent contortions. The candy failing to appear, he said to the expectant spectator, with an air of great disappointment, "I believe I've forgotten the rest of it."—*Peck's Sun.*

BUSINESS NOTICES.

Messrs. R. E. HECKEL & SONS (Centre Market), wish to announce to their customers and others, that they will sell meat at as low prices as it can be bought for in Washington Market, and lower than at any other market in Bloomfield.

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Cor. Broad Street and Belleville Ave.,

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Staple and Fancy Groceries.

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OIL CLOTHS AND WOODENWARE,

Flour, Feed, Grain, and Hay.

All bought for CASH and selected with care. GOODS DELIVERED PROMPTLY.

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Edenia, Marechal Niel Rose,

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New, Fashionable and Unique Designs.

Wood carpet is not, as many people suppose, a temporary covering to be taken up at pleasure, but a permanent one, and on top of the old one. It is made in beautiful designs of Walnut, Ash, Cherry, Oak, Mahogany, etc. The whole floor may be covered, or where rugs are used, it may be laid in

BORDERS FOR RUGS.

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For Sale.—A Sorrel Mare, 15½ hands, full five years old, gentle, sound and kind. Would make a good family or work horse. Owner would exchange for a smaller horse. Address Lock Box 18, Montclair, N. J.

Boy Wanted, for an office in New York must be about 14 or 15 years old, a fair writer, and industrious. Wage \$10.00 or \$14.00 a week. Address, in own hand writing, WORK, care of BLOOMFIELD CITIZEN.

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PURE DRUGS,

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BLANKETS, LAP ROBES,

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Also good hand-made Harness.

TRUNKS, BRUSHES, CURRYCOMBS,

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